

نور افشاں
خدا کی
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سب کچھ
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موانق
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میں جو
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SUPPLEMENT TO THE NÚR AFSHÁN

VOL. 3.

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Editorial Notes.

The *Arya Patrika* presents its readers with a somewhat elaborate article on the vexed question of The Origin of Evil. As usual with Arya writers, he is better able to tell us what he does not believe than to present a clear statement of what he does believe. Professing to deprecate metaphysics and "the laborinthine network of theories," he proceeds to demolish "the theories" of Jew, Moslem and Christian, both as to the origin and cure of sin, and then returns majestically to the "laborinthine network of theories" and becomes the champion of the Prakriti theory of old fashioned Hindu philosophy,—a theory, which has never succeeded in saving a single soul either from the guilt or impurity of Sin. What has the *Prakriti* theory of the origin of Sin and the corresponding *yogi* doctrine of salvation done for India? "By their fruits ye shall know them."

Whatever difficulties surround the question of the origin of evil, the Christian religion claims to have received by divine revelation a knowledge of how God saves men from sin. The Christ, that was dead and is alive—the LIVING CHRIST—saves from sin; not only from the consequences of sin, as the Arya writer supposes, but from sin itself. Mil-

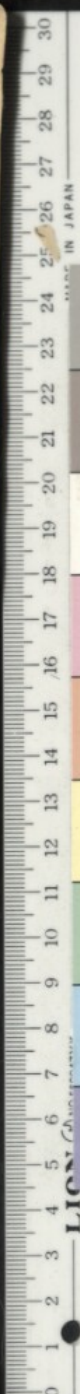
lions of men and women testify to this power of the Christ-life. Whole families, and communities regenerated prove the efficacy of the Gospel to save. It is not a theory. It is a life. "By their fruits ye shall know them."

The following quotations are a few specimens of the kind of stuff which is now exploited before the Arya reading public. They illustrate the pitiable ignorance of men, who presume to be religious leaders. The Article in the *Patrika* of June 3rd on the origin of Evil is burdened with the following:

"The devil, according to Christianity, is armed with unlimited power, so much so that he is not afraid to close with God." "And so severe has at times been the contest that the Supreme Being had to give way." "The Satanic theory is really Christian, Muhammadanism having adopted it from Christianity." "Man is obliged by the necessity of his nature, to drift into evil ways. The door of happiness is thus for ever closed against him." "The existence of Christ, his capacity and his connection with men, all this, is a gratuitous assumption." And so on, and so on. It makes one skeptical as to the value of education when professedly educated men can show themselves so absolutely oblivious to the facts of history.

And now what has this writer to say as to the Origin of Evil. "What then, it may be asked, is the Cause of Evil? *Prakriti* undoubtedly. Matter and spirit are different in their essential attributes. Their association must generate pain to the spirit since of the two, spirit alone is *Chaitan* and endowed with the faculty of feeling, the matter being dead and inert. The spirit is however blessed with superiority over matter, it has power to subdue and control it and render it subservient to the demands of his higher pursuits. So long then as it is entangled in flesh and allows matter to ride rough shod over it there must be evil in the world and the spirit must suffer from the consequences of his neglect, but when it rises superior to matter and acquires a complete control over it by the exercise of his innate power of goodness, there is an end to evil and the spirit attains to happiness or *swarg*."

Did ever man pen greater nonsense? A pure sinless spirit, enthralled by "dead and inert matter must suffer." Granting the possibility of this thralldom where does the element of sin come in? What possible explanation of the moral sense of *all* desert which every sinner feels? How account for the fact that the *Ego* regards itself as guilty for the acts, which are most grossly carnal or fleshly? No, my friend this Godless theory does



not fit in with the facts of human experience. After all you are only treating us to a rehash of exploded philosophical theories. You have told us nothing. The origin of evil still remains an unsolved problem.

THE CATHOLICITY OF CHRISTIANITY.

The sectarian differences dividing Christianity in Europe are often blazoned forth, by the non-Christian papers, as evidence of the inability of that religion to unite the races of mankind. We admit the existence of sectarian differences. But we contend that these differences are to be attributed to the very nature and constitution of things in the world as it is, due to the ever varying circumstances of clime and time, giving rise to different tastes and habits, and different degrees of culture. Differences of this kind are not confined to the world of religion alone. They meet us in other spheres of life as well. Take the world of politics as it governs any civilised nation. How is it that the subjects of a nation, brought up in the same schools and colleges, having common rights of citizenship, possessing common interests and professing a common religion, when they come to practise politics fall into partisan conflicts? The reason is obvious. They have been brought up severally and individually under different circumstances, different modes of thoughts and ideas, and so have made different use of the talents with which they were endowed to determine their general conduct.

These sectarian differences in religion need not, therefore, be allowed to play the part of a bugbear. The Christian religion does not create sectarian differences. It is man, erring, fallible man, that makes the differences. He takes materials, based on the facts of Christ-Revelation, and out of those materials he (himself being a factor in the process) forms his theology. Thus it is that out of the raw materials of savage Slavs, Lombards, Huns, Goths and others, the foundation of European Christianity was laid. Each of those now Christian nations has its own idiosyncrasy, and has cast Christianity in its own racial mould, so that many different forms of Christianity have appeared in Europe

and many a polemic and apologetic controversy has centred round each form and phase of Christianity. But as we said before, so we say again, that those various forms of Christianity arose from the imperfections of human nature. Something was also due to the many-sidedness of Divine Truth as contained in the Scriptures, giving rise to a variety of statements of divine truth as it appears to different minds.

These forms in themselves, and apart from the Bible which is the only rule of faith, are not accepted as absolute truth, but as approximations to truth. It is a wonder all the same that, with due accommodation to human weakness, they all have aimed at a sound statement of words. It is a historical fact, well worth considering, that those Christian bodies, despite their separate sittings, and their separate and independent interpretation of the Scriptures, have agreed substantially as to the essentials of the Christian religion. As to the substance of evangelical faith and doctrine the Church has been one in all ages. Look at it from any standpoint, the Catholic or the Protestant, the Apostolic or the Nicene, the Scholastic or the Reformation, down to the present time it has been "Substantially one and the same; the same in its faith at the foot of the cross, the same in its adoration on the steps of the throne, the same in its beatific hope at the bottom of that ladder which touches heaven."

But the claims of Christianity are still stronger because they do not rest on that imperfect exhibition of it seen in the various Christian sects, but rather on that ideal catholicity towards whose consummation all eyes are fixed with yearning hope and eager expectancy. The apostolic creed, which is the common property of all Protestant denominations, has in it this article of faith: *I believe in the holy Catholic Church.* The European churches one and all believe that God has in His eternal purposes contemplated one ideal, invisible church in which there is no evil, ignorance, imperfection, or weakness, but which wears the bridal robe of spotless purity; and which does not consist of members exclusively of this or that church, but of an innumerable company of God's people from all classes, high and low. For, over and above the church visible, made up of different sects is the lofty, divine conception of the Church Invisible. This is the ideal church of which the apostle speaks in his epistles—"With all that in every place call on the name of *Jesus Christ our Lord, both theirs and ours*." The centre of unity is not this and that sect but *Christ*. While this ideal Church traces its origin to the very mind of God,

yet it has had its historic beginning in man, in the Church Visible.

The advance of the Church towards its high ideal has not been without obstruction. In setting up one denomination against another, human weakness and human darkness have often resorted to inquisitorial methods, and have inflicted untold misery on those outside their own pale, whose creeds differed more or less from those of the persecutors. But those dark ages have gone by. The various churches are beginning to realise and more and more to practise the grand catholic and apostolic doctrine that there is "one body, one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." They are more and more aiming at discovering and fostering the good which is found in each. They are minimising their differences and accentuating their points of agreement. They are "endeavouring to keep the unity of the Spirit in the bond of peace." "Is this our idea," wrote the great orator of the Anglican pulpit, the late, Dr. Robertson, "when we set up Anglicanism against Romanism, and make England the centre of unity instead of Rome? there is no centre of unity but Christ. We go to God with proud notions of our spirituality and our claims. We boast ourselves of our advantages over Dissenters and Romanists. Whereas the same God is *theirs* and *ours*, the same Christ is *theirs* and *ours*."

We believe that the Spirit of God "worketh when, where and how he pleaseth." The divine ideal is preserved in human vessels. It is more or less tainted and defiled by contact with those vessels, just as a river becomes mudied and impure by contact with the soil through which it passes. But, through the ever-enlightening influences of the Holy Spirit, the Visible Church is more and more purified through the fires of trial and the bitter waters of experience and so is fitted to assume its ideal form. Its members are beginning to realise that the "weakest part of a man's creed is that which he holds alone or aside from all Christendom; and that the strongest part is that which he holds in common with all true servants of the Lord."

We speak of schism in European Churches; while we are quite forgetful of the Scriptural statement that God's strength is perfected in weakness. So it has been. So far as we Indians are concerned, this is our glorious heritage. We often regret that Europe is planting its divisions here. And yet it seems to us that all the various missions of the various denominations represented in this country come to us in oneness of

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spirit. They emphasise their points of agreement in all relations of comity, and they magnify less their points of disagreement. In fact, they are more united here than those whom they represent at home. Christianity comes to us in purity of doctrine and religious worship. We are on a vantage ground. We are saved the effort to remove the dust of controversy in order to see the divine ideal in Christianity. The growth of the ideal Church is less impeded, in the close of this nineteenth century, in its march upward and forward. The message of brotherhood that Christianity invites India to accept is not limited after all by any local custom, or any local dogma but it teems with life and is as broad as mankind and in its growth and expansion coextensive with the race. May India in accepting Christ, show to the world the millennial dawn of that ideal Church in unity and universality which it claims for all time to come.

HENRY GOLAKNATH.

Dr. Lyman Abbott's Farewell

The farewell sermon to his people was delivered by Dr. Lyman Abbott to a congregation which crowded Plymouth Church to the doors, leaving numbers unable to find entrance. With much feeling, and in a way that greatly moved his hearers, Dr. Abbott spoke of his work amongst them, and of the main themes on which he had loved to dwell. Concerning Christ he said: In the Christ, I see the God and the man. I have not cared, nor do I wish to be able, to discuss philosophically the religion of Christ. This is the age of analysis, of dissection. We are even now coming to the dissection of our own children's lives. We study the ways in which they commence to live and to love. But there are some things too sacred to analyse. Love is one of them. I do not wish to analyse the love of the mother, the love of the wife, of the child, so I leave to others to determine the relation of Christ to God. I do not care to know. Christ is less an object of knowledge than of love. To me He is the Light of Light and the God of God. To me He is the Prince of Peace. To Him I bow down, and, looking up at His wounded hands and side, cry out, 'My love, my Love, He is my Lord and Master. I am sorry that I do not love Him more, but He is my all. I have no reverence which can ever transcend the reverence I want to pay to Him. Religion I have tried to preach more than theology, more than ritual, more than ethical rules of conduct. Think-

ing about religion is not religion. Order and public worship are only ministers to it. Religion is seeing one's Christ and trying to follow Him. It is seeing people who don't know him as well and trying to make them know Him. Christianity is rooted and grounded in love, not creeds. I am certain that the time is coming when Christianity shall mean Christian brotherhood, when it shall mean fellowship, communion and a common life. The world will not be redeemed by the passing of a tariff law. It will be redeemed when we understand that because we have a common Lord we are all brothers. To be a Christian is to bear one another's burdens. I am sorry to leave Brooklyn. I have been here ten years and more. I am still more sorry to leave Plymouth Church, but most of all am I sorry to leave a pastorate to which I never expect to return. But I hope for a long time yet to tell my fellow-men what I have learned, that God is love, that life is love, and that Christ is the revelation of hope. And when my lips shall cease to speak, when my pulses shall stop their beating, I hope from some other sphere, unhampered by sin, unhindered by the body to repeat that message which I shall understand the better.

OUT OF THE MOUTH OF BABES AND SUCKLINGS.

An enterprising publican gave a Christmas treat to the children of his regular customers. After the regular Christmas feed, a Punch and Judy show was provided, and other arrangements made for the entertainment of the juveniles. Towards the close of the proceedings, a friend of the landlord made a speech in praise of the disinterested kindness of mine host. The pianist took the cue, and struck the opening note of "For he's a jolly good fellow."

The children, however, belonged to the Band of Hope, where the same tune was associated with other words. To the amazement, consternation, and anger of the landlord, they took up the tune and lustily sang:—

"Shut up your public houses,
Shut up your public houses,
Shut up your public houses,
We don't want any of them."

They sang as only an East-ender can sing, and the proceedings broke up in confusion, and the Boniface was heard to mutter something about "ungrateful brats."

CHRISTIANS are always willing that the Bible should be submitted to the test of its influence upon character. Other books there are that exert their influences, good and bad, but the best of these may not for one moment be compared to the Bible. Who ever of heard a man who would not take the world in exchange for his faith in geology? Who ever pretended to meet eternity in the strength of his faith in profane history? Who ever exclaimed, "How sweet unto my taste are the theorems of geometry? Who ever claimed that the truth of astronomy had made him free?"

Selected.

Tempest and Calm.

Hark to the voice of the tempest,
Hark to the hurricane's roar,
Lashing the restless ocean,
Sweeping the peaceful shore.

Loud is its voice of terror,
Awful its mighty breath,
Sad with the wail of sorrow,
Dark with the wings of death.

As the flight of a great destroyer
Hath it passed over sea and land,
Scattering grief and anguish
Broadcast on every hand.

O God of the calm and tempest,
Creator of land and sea,
In pitiful supplication,
We stretch out our hands to Thee!

We know that the winds and waters
Of old at thy word were still,
And rejoice that Thou still doth hold them
Obedient to thy will.

O God! there are fiercer tempests,
Than these in this world to-day—
Storm-winds of dire destruction,
Making men's hearts their prey.

O Thou who hast still the power,
As in days of thy flesh of old,
Who led captivity captive,
Spoiling the spoiler bold,

O! save us, or, Lord, we perish,
Bid sin and its sorrows cease—
In our hearts, our homes, our nation,
Master, breathe forth thy peace.

HARRIET JULIA EVANS.

Telegrams.

London, May 31.

Mr. De Bremond's horse Holocauste, which broke its leg in the Derby, has been killed.

Paris May 31.

After a trial, during which marked and constant demonstrations took place in Court, Deputies Deroulede and Marcel Habert have

been acquitted, though they avowed that their intention was to overthrow the Parliamentary Republic.

London, May 31.

Sir Alfred Milner and President Kruger have arrived at Bloemfontein, and official receptions have been held. A triumphal arch was erected and other decorations adorned the town in honour of the meeting.

Sir Alfred Milner has received a remarkable popular ovation at Bloemfontein. Large crowds assembled in the streets, cheering him and singing the National Anthem, and cheering the Queen.

London, May 31.

Sir George Pilkington, Liberal candidate, has been elected Member for Southport, in place of the late Sir H. Naylor Leyland, defeating Mr. Charles Balfour, the Unionist candidate, by a majority of 583. The voting was as follows:—

Pilkington, 5,635; Balfour, 5,052.

London, June 2.

The following names appear in the List of Birthday honours.

To be Baronet—Samuel Hoare, M. P. for Norwich.

To be Knights—Mr. Lawrence, Mr. Alma Tadema, R. A., and Mr. Thomas Jackson, Chief Manager of the Hong Kong and Shanghai Banking Corporation.

To be Grand Cross of the Bath—Sir Charles Scott, British Ambassador to Russia; General Sir John Forbes and General Sir Robert Biddulph.

To be Knights Commanders of the Bath—Colonel Farquharson, of the Ordnance Survey; Mr. William Henry Preece, Engineer-in-Chief and Electrician to the General Post Office; General H. R. General A. H. Cobbe, General Godfrey Clerk, General R. G. Rogers and General B. L. Gordon.

To be Companions of the Bath—late Surgeon-General Gore, Colonel James Hay, Colonel M. S. Crofton, Colonel James Cook and Colonel S. J. Lea.

To be Knight of the Grand Cross of St. Michael and St. George—Sir H. MacDonnell, British Minister to Portugal.

To be Knights Commanders of St. Michael and St. George—Mr. James Rennell Rodd, Colonel Sir Howard Vincent and Mr. Ernest Cassel the latter for services in Egypt.

To be Companions of St. Michael and St. George—Colonel R. H. Murray, of the Seaforth Highlanders, Colonel R. B. Mainwaring of the Welsh Fusiliers, Major, W. Baptie, Royal Army Medical Corps, and Major Fairholme Royal Artillery, all for services in Crete, Mr John E. Preece, British Consul at Ispahan, Major Close, Royal Engineers, Colonel Woodgate and Mr. J. P. Rodger, British Resident at Selangor.

Madrid, June 2

At the opening of the Cortes to-day Queen Christina announced that Spain had signed a convention ceding the Caroline Islands, the Pelew Islands and the Ladrones to Germany, subject to ratification by the Cortes later on.

Paris, June 2.

Colonel Du Paty De Clam has been arrested, but it is not stated why his arrest has been made. The Paris newspapers anticipate that proceedings will be taken against other officers, and notably against General Mercier.

The charge upon which Colonel Du Paty De Clam was arrested is that of forgery and using forgeries in connection with the trial of Dreyfus.

London, June 2.

The Times, in commenting on the Transvaal despatches relating to the dynamite monopoly, characterises the tone of the same as aggressive and ill-bred, and says that it lessens the hopes of a satisfactory issue of the conference between Sir Alfred Milner and President Kruger at Bloemfontein.

London, June 2.

Major Marchand has had a most rapturous reception in Paris. In a speech made at the Military Club last night, he said that the Army would be the saviour of the country. He recognised that the acclamations with which he was received were for the army and not for himself.

London, June 2.

In the House of Commons this evening Mr. Balfour submitted, and the Speaker read the message from the Queen, recommending a grant to Lord Kitchener of £30,000. The House unanimously agreed to consider the message on Monday next. Mr. Balfour said the money would be voted in Committee of Supply.

London, June 2.

General Gallieni, Commanding the French Forces in Madagascar, who is returning to France, has been promoted to the rank of General of Division.

Bombay, June 3.

It is reported from Sholapure that serious trouble is expected with the Great Indian Peninsular Company's pointsmen. These men are dissatisfied, it is alleged, with the treatment they received from the officials on the South-Eastern section. Important proceedings against the cashier of the Opium Department of the Bombay Customs were commenced yesterday.

London, June 3.

The French Government has despatched a cruiser to Cayenne to fetch Dreyfus home, and he is expected to arrive at Brest on the 26th June.

London, June 4.

President Loubet visited the races at Autouil to-day. The League of Patriots organised a violent and hostile demonstration around the Presidential stand, which eventually had to be protected by mounted guards. Many arrests were made. The public is disgusted with the demonstration.

London, June 3.

In the Queen's Birthday Gazette appears the name of Mr. H. M. Stanley, the explorer, who has been appointed a Knight of the Grand Cross of the Bath.

London, June 3.

Germany agrees to pay one million sterling to Spain for the Carolines and to allow Spain to keep a coaling station at each of the groups of islands ceded, which Germany is required to defend in case of war.

Aligarh, June 3.

In yesterday's meeting of the Educational Conference Standing Committee, and on the invitation of the Calcutta Muhammadans, it was decided to hold the next annual meeting of the Conference at Calcutta in December next.

Paris, June 5.

According to fuller accounts of the Patriotic League demonstration at Autouil yesterday Baron Christian, who took part in it struck President Loubet with his stick and battered in his hat. Amongst those arrested by the police were many titled

Royalists, and the rest were mostly belonging to the left. The Government has resolved to take energetic measures to prevent a recurrence of yesterday's incidents and to protect the chief of the state.

Allahabad, June 6.

London, 5th June.—There is universal rejoicing in the English and Continental press over the judgment of the Court of Cassation ordering the revision in the Dreyfus case, the dignified temper, and the clear and lofty purport of the court's deliverance attracting most favourable comment. The reading of the judgment was received with vociferous cries of "Vive la Justice." The Court of Cassation was unanimous, its only doubt being whether to conduct the revision itself instead of ordering a new court martial.

Colonel Picquart in prison remarked on hearing the news "Excellent! Nothing better could be expected." The public prosecutor has been instructed to abandon the indictment of Picquart, and M. Zola has returned to Paris issuing a rhetorical manifesto in which he says that Dreyfus's freedom will be his reward.

Karachi, June 5.

The returns for the 4th show 20 cases and 16 deaths, and on the 5th 16 cases and 16 deaths.

Karachi, June 5.

The returns for the 4th show 4 cases and 4 deaths, and on the 5th 8 cases and 4 deaths.

Bombay, June 6.

Plague attacks to-day numbered 6 and deaths 9; total mortality 86.

Poona, June 5.

A thunder-storm with steady rain and a cool breeze swept over Poona in the evening suggesting the burst of the monsoon.

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